of ouicou [kind of beer]. They must drink it to the last drop, even if they are ready to burst. I have seen some almost choke, become pale and uncertain, and a Carib embraced them from behind to relieve them. He tightened their stomachs so hard that they vomited a part of it, but this was only to make room for more ouicou. [293]

[533] The Carib women only sing when they are drunk. They usually sing only one song, and this is sung so badly that we should weep rather than laugh. When the women attempt to dance they are in no danger of getting pleurisy because they do not exert themselves jumping. The young people, married and unmarried, sometimes join together and pass entire nights in dancing, without daring to stop out of superstitious motivations. A woman takes a calabash full of peas or pebbles which rattle, and all dance to the cadence of this sound. Now and then they yell such sharp cries that it is startling. It is worse when the men perform a dance after having eaten Arawak. They make much more noise. A man carries a calabash at the end of a long pole and marching in front he makes it rattle. All the others follow him. Sometimes they are in a line and sometimes in a circle, in motion and not holding hands. At the same time they all have their left hand on their head and their right hand on their buttocks. Next, the right moves to their head and their left hand moves to their buttocks, and this continues. Joined with these movements is shuffling with their feet together which is very painful, yet they never jump or leave their position. [262]

[513] For their feasts they have twelve to fifteen large pots which hold as much as the same number of our casks would hold when filled with drink. [119] When they wrestle the Caribs do not use body holds but only hold each other by the arm above the elbow. They give each other such jerks that one of the wrestlers, one day in my presence, was thrown to the ground by his adversary and stayed there more than a quarter of an hour before he regained consciousness. This exercise is common among them but only at their drinking parties. [368]

When a pirogue is made people are asked to help drag it down from the mountain to the sea. They are invited to the feast which follows. In this country if there is no feast, there is no work party. [144]

276 first time, and when fathers make their sons warriors or when they
786 include them among those capable of going to war. They also hold drinking parties when they want to put a canoe to sea after it is newly built in the mountains. They call in all their neighbors who work for several hours and drink for the rest of the day. They also call in help to clear a new garden or when they make a new house. All their vins, ouicou, or debauches are accompanied by ribaldry. Some play
[539] the flute, others sing, and they make a kind of music which according to their tastes is sweet. The old women who never sing unless
●[523] they are drunk, sing the bass notes with hoarse voices. The young people sing the higher notes with a piercing noise. There is a girl who holds a calabash full of small stones. She shakes it in accom-
276 paniment to the music of the others.
786 During the time that these living violins are humming, three or
535 four of the most clever among them have themselves rubbed all over their body with a resinous, sticky water. They cover themselves with
[493] feathers and masquerade among the entire assembly taking a thousand postures and dancing in such a barbarous way that it is annoying rather than entertaining. One man holds his right arm extended over the shoulders of another. He in return, has his left arm around the neck of his companion. All the others follow them in pairs in the same way, dancing around the carbet. The whole assembly laughs in amusement at this buffoonery. It continues until the women bring
276 each of the dancers a calabash of ouicou, which is as much as two
786 quarts as measured in Paris. No matter how drunk they are it is necessary to empty the calabash even if it kills them. If someone can no longer drink he is seized by one of the strongest among the company who embraces him from behind. The strong Carib so forcibly squeezes the other man's belly by this embrace that he is emptied of his excess through both mouth and bottom. Thus he is compelled to finish the calabash. Afterwards he starts to dance again.

Strange as it may seem, the master of the carbet who has invited everyone does not participate in the debauchery. It seems that he should never mingle with the group. He stands upright in front of the door resting his club on his shoulder as if he were a sentry, to prevent any brawl that might break out.

[695] The Caribs do not believe that drunkenness is a crime, but consider it only a diversion. One sees the women drinking to excess just like

5: Rouse E-4 (no date) 1948 ST13 Callinago ST13 (1650-1700)

of the chiefs, who gave notice several days in advance so that food and 527
drink could be prepared. The feast took place in the carbet, but both men and women, dressed in their best, participated. They spent all day and most of the night in eating, drinking, singing, and dancing, usually becoming quite drunk.

Both men and women participated in the singing, not only at the 533
feasts but also to pass the time of day. Most songs had to do with warfare; others dealt with birds, fish, and women.

Dancing seems to have been confined to the feasts (pl. 95). Men and 535
women performed alone or together. They moved in a circle, dancing in pairs, arm in arm. The men performed violently, but the women moved only their feet. The dances were accompanied by songs, the drum, the rattle, a stringed instrument, and the flute. The drum, hollowed from a log, 534
had a single head of skin. The rattle consisted of a gourd with a wooden handle. The stringed instrument, too, was of gourd; it had a single string. The flutes were made of bamboo or the bones of an enemy.[8]

Carib men played flutes in the morning, while their wives prepared breakfast. They used conch-shell trumpets for signaling while on raids or when hunting or fishing; at night they also had recourse to signal flares.

Intoxicants and narcotics.—They were fond of drinking and made 273
several different kinds of beer (ollicou) from sweetpotatoes or from a mixture of sweetpotatoes and manioc. The women chewed this material, allowed it to ferment for several days, and then strained it. They also brewed beer from the coarser manioc bread which they laid aside until it became mouldy.

The *Carib* smoked tobacco, rolling it into cigars like those of the 276
Arawak.[9] There is no mention of snuff, but tobacco chewing was common. The *Carib* dried the leaves over the fire, softened them with sea water, and kneaded them into rolls which served as money. Before chewing they added ashes and packed the quid between the lip and gum.

RELIGION AND SHAMANISM

The *Carib* believed in a plurality of souls, which they associated with 775
the beating of the heart and arteries. The soul in the heart was supposed [772]
to go to an earthlike paradise in heaven, where it became part of a company of good spirits, or akambouse.[10] The souls in the rest of the body either stayed in the house after death or went into the forests or seashores. They were regarded as evil spirits, maboyas; those in the sea had a special name, ouicoux.

[8] Whether the drum was the earliest instrument to membranophone in all the sources. They may have been historic developments.

[9] Labat (1931, p. 80) observed men smoking for pleasure. Davies (1666, p. 242), however, describes only the use of tobacco by shamans during curing ceremonies.

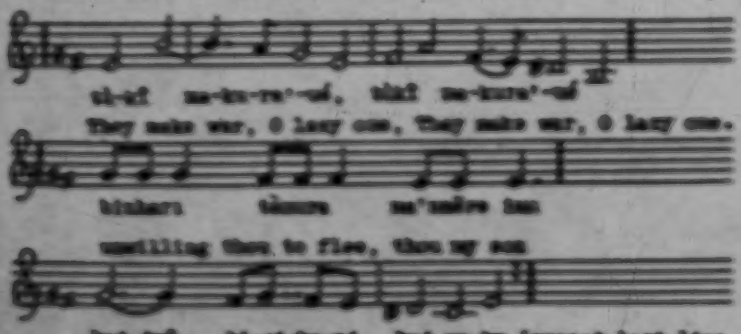
[10] Some believed that the paradise was on earth rather than in the heavens and that only the successful warriors went there, the rest of the people being doomed to live after death in another and more barren land.

Moreover, such Creole patois expressions as "titac", tote, lolo (a spindle stick), lolo (penis) probably derive from Carib: titaka, a little bit; totaka, to support; tôt, energy; loloti, swollen. 192

Place names, principally those of rivers, were and to some extent still are Indian. Many, however, have been lost through constant rebaptism by new owners, while others, though still remembered by some, are no longer in general use. Thus Cousinary has become Castle Bruce, Hircula is now Blenheim, Cachacrou is Scott's Head, Mamelabou is Hodge's. The following are taken from the Carib quarter and its immediate surroundings. 193

ereke'ti (Abet, Ginette, French River).	l'pleuka'ti (Crabbiche, Crayfish River).
eke'ye (Mr' Jenny, Raymond River).	lerwiçi (Belaka: place and river).
g'rudu (name: a ridge).	wal'ufka (a ravine).
krapara'wa (Ravine Gros Roubert).	kra'tia (Big River: a dry ravine).
kraf'rak (Malo River).	wa'raka (Allkinson).
kra'tara (Ravine Vieille).	pe'gwaa (name: river).
wal'gima (name: a ravine).	gimlet (name: river).
kraye'rakwa (Rivière Goulette).	mantipo (name: river).
"mahara" (old negro settlement).	rachiko'ná (Clyde River).
mely'bia (Ste. Marie).	te'lanó (Tweed River).
ay'wagi' (name: a ravine).	

The following little song was taught me by Chief Jolly John, who learned it from Tamaze, now dead: 539 539


ti-ut ma-ka-ra'-ut, tiut ma-kara'-ut
They make war, O lazy one, They make war, O lazy one.
tiuara tâmara ma'nuire kan
unwilling them to flee, thou my son
ka'-tuk ti-gi-ka-ut kai wa-ka (repeat last line
more slowly, softly and with more emphasis)
Come, take the lead. Come, wake up.

Her lines divide into groups, not into bars. The meaning of the words was not known to the singer and I cannot vouch for my own translation.

PHRASES, ETC. 192

(1) [illegible] (Greeting, Carib. Carib, [illegible] [illegible] (are you well?)

(2) [illegible] (full or full [illegible] "true" enough. Carib).

11: Taylor E-5 (ca. 1930-1937)1946
ST13 Callinago ST13

Today, the Dominica Caribs' sexual selection is limited not only by the smallness of their community (about 400 including half-breeds: men, women, and children), but by a growing disapproval of marriage between close cousins, expressed in the usual way, by ridicule. Nevertheless, unions of a more or less permanent nature between first cousins, half and even full siblings, and of mother and daughter with the same man, have occurred and been tolerated within recent times. There appears to subsist the feeling, moreover, that cross-cousins are "less family" than parallel-cousins; and one old woman expounded to me the widespread belief in the genetic inheritance of father's "spirit" and mother's "blood." Sister exchange is not infrequent, while marriage of two brothers to two sisters is extraordinarily common. I know of at least two cases in which a man has children with his wife's unmarried sister; and I should estimate that polygyny (extra-legal, of course) in general is as frequent today as it ever was, being confined, as is natural, to better-than-average bread-winning males.

Once school is left behind (12 to 15 years of age), opportunities for anything but furtive meetings between the sexes are rare. The young men spend their days at sea, or working in the high-woods, while the girls, together with their mothers, work around the house, or plant, weed, and reap in provision-gardens scattered far and wide. Neighborly visiting is not common—partly because of petty inter-family feuds, and partly because local standards of hospitality require an exchange of presents between visitor and hostess every time a call is made. The monthly church mass at Salybia, occasional wakes and dances, and the young men's "serenade" on fine moonlit nights are about the only relaxations known. The latter is the name given to promenading bands who make the round of neighboring houses to the accompaniment of Basque tambourines and flutes.

Should a young man call at the home of a prospective sweetheart (or of one whose relationship with him was unknown to her parents), he would not enter her, nor would she appear unless called in from the kitchen or back room by her mother or father. Should his visit coincide with a mealtime (at which even strangers present in the yard are always asked to participate), it would be a sure indication that his suit was acceptable, if the girl herself were seen to serve him food and drink. But in no case would either display any affection before others, although chimey and to an extent sexual jokes might not be out of place. No tasks are required of a girl's suitor today, though the old people say that former customs required him to limit his attentions to a bi-monthly visit for some time, and that it was his duty to sweep the yard before his sweetheart's house before leaving after these occasions.